

BAPTIST RECORD.

DN B22961

INTEGRITY AND FIDELITY TO THE CAUSE OF CHRIST

VOL. 17. NO. 35.

MERIDIAN, MISSISSIPPI, THURSDAY, SEPTEMBER 28, 1893.

THE BAPTIST RECORD

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Published every Thursday by THE BAPTIST RECORD COMPANY.
Subscription Price, \$2.00 per annum.

Money should be sent by express check on Meridian, New Orleans or New York. Postage paid by the publisher. Brief notices of local events, lengthily done not accepted.

Advertisements containing one hundred (100) words inserted free of charge; all over that number to be charged for at the rate of two (2) cents per word.

Matter for publication must be written on one side of the paper only. Rejected manuscripts are not returned. Those wishing to preserve a copy of their writings should send stamps with copy for their return, or make a duplicate copy before sending.

Thereafter will be continued to subscribers until the order is discontinued.

Positively no advertisement inserted in these columns unless on metal base. Advertising rates, 50 cents per inch.

NOTICE TO ASSOCIATION CLERKS.

Don't fail to send THE RECORD the minutes to print. We will print them for \$1.10 per page 500 copies, and give you a better job and in less time than anywhere else in the State.

EDITORIAL.

NOTES AND COMMENTS.

Our protection and safety from yellow fever and cholera is in God's hands. Let His people everywhere pray for the intervention of His power.

The war in Brazil seems to have begun in earnest. Let our people pray that God's protecting power may be over our missionaries and that the gospel may not be hindered.

Is it that they have better Christians in China or that we have better heathen in this country? It is said that a missionary in Choo-choo, China, recently received a letter from a banker asking him to recommend two or more Christians to be employed in his bank. "Because," he said, "the Christians are the only trustworthy men in the city."

Bro. T. L. Moore reports some good meetings in which he and Bro. Gunn were yoke-fellows. One of them was at Mrs. Nelson, another at Andover and a little earlier one at Moscow. All of these meetings show a summing up of 55 baptisms. There are four others awaiting baptism, making 59 in all. Good work.

Beloved, it is not only true that "everything that glitters is not gold," but everything that pays well is not right. Remember, the devil offered our Master all of the kingdoms of the world for what appeared to be a small outlay of service but he didn't think it was right and so declined it.

Many of the religious papers in the regions north of us are pretty well inflated with political contentions. It shows the drift of things and betokens no good to the cause of our Master. It becomes every Christian and particularly every Baptist to "enquire for the old paths and walk in them." There alone is right and safety.

Beloved, if you would have your "well-doing" to be effective in the way of influencing others for good, you must have special regard to your "well-being." Most of people have a weakness for wanting to know who and what a man is, who proposes to lead them, and well they have, for many would be leaders are only grabbers and fleecers, but we are persuaded better things of you.

It is not probable that you can find more or better musical instruments such particularly as Pianos and Organs than at A. Gressett's on Front street. Go and see for yourself when you come to the city and you are sure you will find what you want, whether it be in quality or price. Bro. Gressett is doing a good work in supplying our churches and homes with excellent organs and pianos.

It would be a good thing—were it not for good—if our people would become really interested in Bible and exhortation work. The masses of our people need to read and the need to read no other book as they need to read the Bible. Now while books, religious newspapers and tracts are so abundant and cheap everybody ought to be supplied and encouraged to read.

The devouring elements have consumed another Baptist newspaper. This time it is THE Baptist Gleaner, of Fulton, Ky. The fire occurred on the 13th instant and nothing was left of a property of \$2,500 but about \$1,200 insurance. Brethren Hall and Smith have our sympathies in this trial of their faith. We understand they will resume publication at an early day.

We note a pleasant call from our friend and brother, Col. J. J. Crane, of Forest. He is representing the tobacco house of W. B. Ellis & Co., of Winston, N. C. As for ourselves we have no sort of use for the weed but can most heartily recommend our friend as a man who will not exaggerate the qualities even of tobacco.

We fear that from some things we have seen in the papers that our mention of the recent marriage of Dr. S. A. Hayden was premature. If so, we sincerely regret it. We saw it in two or three reputable Texas papers and took it for granted that they were correctly informed. We beg pardon and will wait for more authoritative information before we make any further mention of it.

"We all fade as a leaf" and some like the leaf not only fade but they "dry up and blow away" even before their time comes to die. It is a good and wise arrangement that the world is our fathers' house; is so large and full of resources that when we exhaust ourselves in one place we can go to another and begin anew. "The Lord is good; and His mercy endureth forever."

That unique mechanical toy, the Great Ferris Wheel, at Chicago, has made something over \$300,000 up to date and is now paying 50 per cent of its receipts into the treasury of the city. Its daily earnings are said to be \$5,000. Such a sum as that every day would greatly enrich the Lord's treasury—say \$2,920,000 in one year for missions, education, etc. Why is it that the children of this world are so much wiser than the children of light? Why?

"Pride is a hard master" sure enough. He sometimes plucks the feet into a mass of aching corns, twists the waist into a spindling position. Improves the credit for silks and broad-cloths and in a word takes all of the valuable manhood or womanhood out of a lump of human clay for the sake of a little show; merely a weak effort to keep up appearances. "Whose image and supersession is this?"

If you wish to purchase any kind of household furniture, a first-class sewing machine or any sort of sewing machine needles or other fixtures or apparatus you will find them all at Heulett Brothers, whose card is in this paper. Go and see them when you are in the city. They are next door to the Meridian Mercantile Company who are in their new and excellent quarters on Front street.

The Florida Witness has an unusually delapidated appearance this week. It was poorly enough off before, but this number looks as if a shell had exploded in its office just as it was going to press. What can the matter be? Are they to have another journalistic funeral down in the flowery state right soon? Let us hope that its friends, if it has any, will speedily come to its relief or it goes off over the "ragged edge."

About the only significance there is in the fact that a baby has been born at the White House, in Washington is that Mr. and Mrs. Cleveland are very much like many other good people in the land. That is a girl baby possibly may be accounted for on the ground that this is the nineteenth or "woman's century." And that may be so, but the fact that the name of "Ethan" is proof enough that Bible names are good enough for them. Let us hope that the two little Cleveland babies may become as good and useful in their day and way as their great prototypes were in theirs.

Love is the most costly thing in the world. We will give more for love, do more for love, be more for love than anything else. Love leads us to sacrifice and gives its best treasure by what we are and what we do. "Abraham Baptist. And yet all of our 'giving,' all of our 'doing,' all of our 'being,' and all of our 'sacrificing' will amount to little if it be not in the line of duty. Ten thousand of mint anise and cummin however delightful the aroma will not be accepted as a substitute for obedience to the Lord's positive commands. "Behold, to obey is better than sacrifice."

The success of the Baptists in this country has undoubtedly been in a large measure due to the fact that they have had no particular standard of educational qualification for the ministry. It is a fact, however, that they were every young man whom God has called to preach to get all the education he can and will also help him if need be with their contributions. We rejoice in a ministry that ranges from one to twelve and each a power for good in his place.

BRO. BOYET AND WOMEN SPEAKING.

We are glad to know that Bro. Boyet seems to be nearly in sympathy with the present order of things. In our churches. We had supposed from some things that he had seen in some of the papers that he had written a pamphlet—

as we had been told, though we had not seen it—in favor of "women addressing mixed assemblies" that he was in favor of the "indiscriminate" "floor debating" and "platform speaking" of our Baptist sisters.

So far from anything of that sort as it seems to us, from his article in this paper he is scarcely up with the progress that some of the rest of us have made. It may be in the wrong direction. We have always looked upon the exercise to which he refers, i.e., women relating their Christian experiences preparatory to their church membership and teaching in Sunday Schools as being eminently proper. Not, however, because we have found such things authorized or justified by the scripture, but because we found it so when we came, took it for granted that it was right and so passed it on to the consideration of other matters.

If, however, we have erred in these things, it is not too late to retrace our steps; get on the right track and then go on in the line of true Christian progress. Of course Bro. Boyet nor anyone else who thinks as he does on this subject would think these recognized exercises "stepping-stone" or any kind of vantage ground for advocating or even countenancing the kind of speaking of the women now being insisted upon by many of our modern reformers. We believe that this is the true position for all our schools to take. If we have publications, then let us use them. The Sunday School Board at Nashville is giving us as good literature as we see anywhere. We were especially pleased with the report on Publications at the Oxford Association. It recommended our Board at Nashville for Sunday School literature, and the American Baptist Publication Society for general literature, such as libraries, books, etc. Rev. H. W. Rockett was the author of the report. We received three members by letter into the Oxford church last Sunday, and still they come. Within the last two months we have received over twenty members by letter and baptism, and some of them are people who will add greatly to the spiritual and financial strength of the church.

Rev. T. P. Bell writes very encouragingly of the outlook of our Sunday School Board. He says or reports are coming in right along. You may look out for them to come in lively from Mississippi as soon as Bro. Hatch gets well on the way. Our good neighbor, The Texas Baptist Standard, while not holding upon the whiskey traffic, is training its guns upon tobacco. In the last issue are these words, "Tobacco using and piety do not look well together." And yet some of our preachers are rarely seen without a wad in their mouths, or they are puffing away at a cigar. For our part, we think the example, to say the least of it, a very bad one for a minister of the gospel to set before the people. There are signs of peace among the great Baptist hosts of Texas. Rev. E. R. Carswell makes ample and satisfactory apologies to Dr. Carroll for the offensive letter he sent him, and Dr. Carroll calls upon the Baptists of Texas and elsewhere to hold up Dr. Carswell. A great deal is often involved in the differences of just two men!—Rev. J. C. Lamplsey, of Greenville, reports himself as much better. We are glad to hear it, and hope that he will soon be as strong as ever.—Bro. W. A. McComb writes that he has a great work before him at Yazoo City, and he seems to be contented and happy in doing the Master's work there. We hope that he will have great success.—The Central Baptist makes a plea for the revival of the old fashioned singing school in our churches, and furnishes this suggestion: "At least once every year, for two or three months, employ some such teacher to gather all the people together to learn how to sing by note and to sing together. But be sure to keep it under the direction of your church and have an understanding that the church must have the benefit of their increased skill and power. Let the pastor meet the class and open it with prayer and let all who enter the class be made to feel that they are receiving this training for the special purpose of glorifying God in their bodies which are His. Such a plan would not only assist the audience in the praise of God, but would put a check to the tendency now manifest everywhere, to relegate that part of worship to a few who are exceptionally well trained, and who sing for the money that is in it." We agree with the Baptist, but we are sorry to say that some of our high flying Baptists have gone so far that it will be exceedingly difficult to get them come down to something which would prove of real practical benefit to the whole church.—Some one asks why we do not give more Mississippi news and say less of affairs elsewhere. The reason is just at hand. We do not know any more, and when we have given all we know we have done our best. An angel could not do any better than this.—Rev. A.

CHICKASAW SUNDAY SCHOOL INSTITUTE.

The Institute was held the day before the Association met, at Sandersonville. Bro. O. D. Bowen was chosen president, and Bro. W. S. Lobster secretary. There were not as many Sunday Schools represented as expected, but enough to discuss the subjects named with much benefit. Bro. Hatch did not get there in time; so the alternate, Bro. W. J. David, led on the Sunday School idea, and made an able presentation, followed by the writer and Bro. T. J. Hardy.

Bro. W. H. Patton's paper on organization was thorough and interesting; so that Brethren David and C. G. Elliott had little additional to say. On the character of the teaching, Bro. C. F. Woods was clear and pointed in an earnest speech, being briefly followed by Bro. Elliott and the writer. President Bowen thought it the best meeting of the kind he ever saw. The talks were good, except the writer had too many gaps to fill for persons not there. L. A. D.

QUERY.

"I think I know what a Methodist preacher means when he prays for 'the pouring out of the Holy Ghost,' and the 'baptism of the Holy Ghost,' but can you tell me what idea a Baptist has when he makes the same prayer?"—Query.

Well, no, not exactly what either of them means, after what the Lord himself says in John 14:17, "If ye love me, keep my commandments, and I will pray the Father, and he will send you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him, for he dwelleth with you and shall be in you." We think it quite likely, however, that it is as Mr. Spurgeon once said. He and one of his disciples responded to the urgent call of a troubled sister to come and pray for a wayward child. Mr. Spurgeon prayed very earnestly for the disobedient son; and when they had retired, the deacon said: "Why, Mr. Spurgeon, is a disobedient daughter and not a son." The good man said: "Ah, well, the Lord knows what we want, and will remedy all defects in the prayer."

"I can heartily say to any young man who is wanting good employment, work for Johnson & Co., follow their instruction and you will succeed." So writes an agent of B. F. Johnson & Co., of Richmond, Va., and that's the way all of their men talk.

OUR OBSERVATORY.

Rev. J. K. Pace received a warm welcome from his church at Hazlehurst, not in words only, but in things substantial. He writes, "A well supplied pantry was found when we came in." He regards the outlook as very hopeful indeed. We rejoice with Bro. Pace and his church, and feel assured that there will prove a happy union.—The church at Corinth has called Rev. George Wharton, of Wayneville, N. C. We hope that he will accept and return to his native land where he has so many warm friends.—Twenty-six of the thirty-five churches composing the body were present. Of the twenty-six churches, while of the nine no heard from, only two seem to have Sunday Schools. Is it to be concluded, then, that the churches having Sunday Schools are the most quickened?

Among the most important reports were, first, on missions, upon which Secretary Rowe, of the State Board, made a capital speech; and next on Sunday Schools, Sustenance, Temperance, Education, etc. Evangelist Hatch made his first appearance in public as Sunday School missionary. Bro. L. E. Hall was present in behalf of THE RECORD.

There has been added to the ministerial strength of the Association during the past year, Elders J. R. Farish, C. G. Elliott and L. N. Brock. These are live men, pushing their work in all directions and helping in the evangelization of destitute fields. They have received a cordial welcome.

At a late hour the report on colportage was considered; there was not time for a full discussion. Many of the delegates had left. But the Executive Committee will give the matter attention, as well as arrange for Sunday School Institutes on some fifth Sundays—the Association having provided therefor by dividing into two districts.

Greater hospitality could not have been shown; every family threw open their doors and entertained graciously. A revival meeting was in progress, and it continued during the week; Elder Brock, who had been assisting Pastor Bowen, baptizing ten Saturday afternoon. Sixteen were received by letter.

Last year the ruling of the M. & O. R. R. caused the delegates to pay full rates; this year the N. O. & N. E. R. R. declined to make any concessions unless we could promise an attendance of 100; so it was full fare again. Possibly all religious gatherings will be practically ostracized after a while. If so, good will result; for true Christianity should not be dependent upon the world for favors. L. A. D.

QUERY.

Why is it the Missionary Baptists and the so called hard-shells will not consolidate as they both seemingly preach the same doctrine?

G. W. LILES.

ANSWER.—The whole trouble seems to turn upon the question of missions. If the so-called "hard-shell" people would become missionary, there would be no difference between us, and there would soon be a coming together in our opinion.

CHRONICLES.

L. A. D.

The heart of the Chronicler has been deeply moved by many tokens of sympathy for his sorrow, and the tributes of respect and love that have been given to his departed wife have been a source of great consolation. From the Forty-first Avenue Baptist Sunday School; in the past, and now by the writer, the Secretary of Chickasaw Association, Mrs. George Dees Phillips, Secretary.

P. Pugh, so long an honored and successful pastor in Mississippi, is doing good work at Pensacola, Fla. He has lost one of his best and most useful members by what was supposed to be yellow fever.

CHICKASAW ASSOCIATION.

The Chickasaw Association held its eighteenth annual meeting with the Sandersville Baptist church, commencing Thursday, 21st inst., and continuing nearly three days. Dr. Bowen was re-elected moderator, and Bro. Bowen clerk. Bro. J. F. Parker was chosen treasurer. Twenty-six of the thirty-five churches composing the body were present. Of the twenty-six churches, while of the nine no heard from, only two seem to have Sunday Schools. Is it to be concluded, then, that the churches having Sunday Schools are the most quickened?

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pit at the Highlands, and gave an excellent sermon. Bishop Parish was at Heidelberg.

Brothers Rozeman, David and Elliott were back in time to fill their own pulpits. Congregations were fair, and the Sunday Schools conducted as usual. The weather has been unusually warm for this season, and the dust oppressive, which interfered with public gatherings.

Minor matters are getting easier, but until cotton moves more briskly the pressure in our part of the country cannot be relieved. To hold back for higher prices is of more than doubtful utility—for prices may go lower, and if they don't, interest, etc., will absorb any likely advance. There is more confidence, the stringency of financial matters cannot be relieved. There are thousands of dollars hoarded up doing no one any good; but on the contrary curtailing the circulation. The banks can have no surplus to advance when there are no deposits.

FLEECE-VS. SKIN.

To put it "Fleece Versus Skin" would be alliterative, but not perhaps more suggestive. At any rate, it was our intention to remark upon the fact that has come into being these latter days, to the effect that an old and well established law has been changed, or is now in the process of being changed. At least, that is the point of a remark we heard the other day. The speaker observed:

"The rule is that the preacher should fleece the flock; but instead of that, the flock skin the preacher." Is it true? Is it true? Alas, alas, for the times, if it be true! The phrase, "fleece the flock," is not used in the bad sense "fleece" means wool on a sheep, which it is the business of the shepherd to take off. This fleece ought to grow there; it does grow there, and it is, or ought to be taken off. And when the sheep are of any account, they produce the wool and the shepherd removes it. That is God's law; that is the way it should be between preacher and people, pastor and church. The preacher fleeces the flock; he ought to.

But our friend said that law had been reversed. Instead of the flock being fleeced by the preacher, the preacher is being skinned by the flock! He did not mean that they take the preacher, gag him, place him upon a table and actually shave off or pull off his cuticle or skin. No, he did not mean that; we are happy to say. What did he mean, and what is the fact in the case? The fact is, the churches and the people do not properly pay the preacher for his services; they do not even do what they promise to do. Let us note two or three instances of this kind of "skinning," to which preachers are subjected every now and then. Take these examples:

1. THE EVANGELIST.

By evangelist, we mean the brother who is invited to go to some church and hold a special meeting of days. They insist, he consents. The meeting is held. The man worked with all his might; he worked for that people, that community. The meeting is a success, does good; they are rejoiced. But they do not remunerate the preacher for his services. If it be Sam Jones or some other sensationalist, they give him money by the heaps; otherwise the preacher may receive \$15, or he may receive 50 cents, as did the good brother spoken of in these columns week before last. It is not right. Our churches ought to do better. Pay the man for his work.

2. THE OLD PREACHER.

Here is a brother well stricken in youth and the glory of his manhood, yet, all of his active life, sowing, feeding, blessing the flock and the communities in which the churches were. He received nothing during his active ministry, and now in his old age he is left alone to die in destitution and want. On how he used to love his brethren! And how the brethren and sisters loved him! Several times when they lovingly gave him a pair of socks as a rich and well-earned reward for his faithful services in their midst, they waited till his wife had supplied that important want. But the socks are good, and if the worm does not cut them to pieces, they will be all right "next year." They "skinned" that preacher. There is many an one like him throughout the country. This "skinning" business is going on with vigor.

3. THE PASTOR.

Yes, many a pastor is laid out and "skinned." Notice about three methods by which Baptist churches "skin" their pastors, while the pastors get only the slightest grip on the fleece:

1. By a small salary. The salary of the preacher is too small. The teacher and the preacher do a more important work than any other man, each requires special talent and special qualifications for his work. But that makes no difference with the people; the salaries still remain by far too small. The same talent might make a fortune if given to other pursuits. But the preachers are bound to serve the churches, and the churches choose to "skin" them. If the pastor can keep soul and body together, all right; if not, he actually perishes, they dutifully and reverently carry him to his last resting place. Dear God! glory to thy matchless name for that rest, verily, the rest of the grave!

2. It is always tardy. There are a few exceptions; there are a few churches that pay promptly what they promise to pay the pastor. But the number is small. A small salary, a tardy salary! This is "skinning" the pastor sure enough. Dear reader, this is no news to you; you have seen it. If you are a pastor, you have thus been "skinned." If you are a layman, you have seen it practiced, and may be you yourself have helped to do the work. Yes, you may have helped in this barbarous work of "skinning" the good man who is the pastor of your church. You promised him but a very small salary, and it is slow coming in; so slow, he must borrow money to buy bread, and must pay all the way from 25 to 50 per cent on the groceries, and from 10 to 20 per cent interest on the money borrowed, and the very shynock who thus bleeds the pastor, securing the "pound of flesh" at all hazards, may be a zealous (?) member of the church; yes, he may be a deacon or the Honorable Treasurer. No matter; the pastor is "skinned." He cannot pay the grocery bill when due, nor can he pay his rent; he cannot pay cash for his wood and coal—all because his little salary is not paid promptly. Yes, he could not buy enough coal in the fall when it was \$4.50 a ton. In the winter, cold weather, he must pay \$7.50 for the same \$4.50 coal. Think of it, you people who call pastors and promise to pay! Think on these things.

3. Often it is never paid. Alas, alas, countrymen, fellow-countrymen! No words can express the disgust of Christian men at such treatment as this. This salary, that is by half too small, this small salary that comes irregularly and tardily, this salary, much of it is never paid at all! Confessedly, this is a crime not only against God, the Bible, all religion, but it is a crime against common morals and decency among any people in a civilized land. We denounce it, and if anybody does not like these plain, strong words written in the interest of far too many poor and deceived Baptist preachers, just let him make his complaints. But the preacher is "skinned" just the same.

A MISTAKE.

Bro. Frank Souter, of Pontotoc, calls attention to a mistake in A. J. M.'s article of the 21st inst. It was there stated that the Aberdeen Association would meet on Friday before the second Sunday in October, but the correct time, according to the minutes of last year, is THURSDAY before the second Sunday. This is important; let all take notice.

QUERY.

DEAR BRO. HACKETT:—I have two questions I wish some good brother to answer in THE RECORD: 1. Is it possible that a man can be converted to the saving of his soul, and continue as sinful as he was before?

2. THE OLD PREACHER.

Here is a brother well stricken in youth and the glory of his manhood, yet, all of his active life, sowing, feeding, blessing the flock and the communities in which the churches were. He received nothing during his active ministry, and now in his old age he is left alone to die in destitution and want. On how he used to love his brethren! And how the brethren and sisters loved him! Several times when they lovingly gave him a pair of socks as a rich and well-earned reward for his faithful services in their midst, they waited till his wife had supplied that important want. But the socks are good, and if the worm does not cut them to pieces, they will be all right "next year." They "skinned" that preacher. There is many an one like him throughout the country. This "skinning" business is going on with vigor.

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FROM THE STATE UNIVERSITY.

The statement in the Observatory of last week's issue of THE RECORD, in regard to the attendance at the opening of the University, seems short of all the facts in the case and is calculated to do the University injustice. Within three or four days after the date of opening there were present upwards of one hundred students, and the attendance has been steadily increasing all the while since. Correspondence is now active, and further accessions are expected for several weeks to come. The enrollment at present is in excess of that of the same date last year.

By action of the Board of Trustees, the opening is now two weeks earlier than heretofore, and in deference to the wishes of teachers of high schools in the State, all preparatory work has recently been abolished, the University confining itself now to work properly belonging to a University course of study. In view of the facts mentioned, and of the almost unprecedented monetary stringency now prevailing in the country, the faculty and friends of the University have reason to feel gratified and encouraged, and to prosecute their work with renewed and increased vigor.

R. M. LEAVELL.

Clolvert, Miss., Sept. 23, 1893.

THE SUNFLOWER ASSOCIATION.

The writer had the pleasure of attending the meeting of this body at Lula last week. There are not many Baptist brethren at Lula, but citizens of other denominations, and of no denomination at all were very hospitable, and visitors and delegates were provided with comfortable quarters.

It was a pleasant meeting, and I think, a profitable one. Brother Christian presided, and Brother Shuford filled the position of clerk. The reports were generally good, and the discussions earnest and able. Bro. White represented the Convention Board ably. He is the right man in the right place. For want of organized effort, but little, comparatively, was done last year in the way of missions.

An organized effort will be made during the next Association year, and a good report may be confidently expected.

The Delta is rich in possibilities for the Baptist denomination, and there seems to be no good reason why they should not grow strong and prosperous in this section.

G. W. DUDLEY.

Whereas, Our highly esteemed brother, Rev. Wm. S. Culpepper, has faithfully served us in a pastoral capacity for the past three years, and in view of his own accord, parts from us to attend the Theological Seminary at Louisville, Ky.; therefore, Be it Resolved, that we extend to Brother Culpepper our heartfelt thanks for his untiring labors with us, and wish him well, bid him God-speed and earnestly commend him to all with whom he may come in contact as a true and zealous laborer for the Master.

Be it Resolved, further, That these resolutions be spread on the church minutes, and a copy sent to the BAPTIST RECORD for publication.

By order of Mt. Gilead Baptist church of Christ in conference assembled September 2nd, 1893.

Respectfully submitted,

J. A. PIGFORD
EDGAR SPINKS } Com.

A. B. CAMP

COLUMBUS, Sept. 25.—Saturday we had a light rain. Yesterday was clear and bright. At 9:30 a. m., 140 teachers and scholars, with Bro. Whitfield, superintendent, were assembled in the Sunday School room of the Baptist church. When Bro. J. L. Johnston appeared in the pulpit of the auditorium, there was already assembled such a congregation as is calculated to inspire a preacher. The Doctor had been quite unwell during the week, but his sermon on the prayer of Paul for the Ephesians (1:18-19) gave no evidence of weakness, especially of intellect and soul and spirit. It was sound, logical and eloquent. Those who have heard him, know how fortunate is the church which has him for a pastor. Those who have not heard him, should never miss an opportunity of doing so. Every interest of the church is growing steadily and surely. Services at 7:30 last night. After the sermon, Bro. West was baptized into the fellowship of the church.

A protracted meeting, conducted by the pastor, is in progress at the Cumberland Presbyterian church. The health of the city was never better. College and other schools opened with no decrease of attendance and interest.

CAREY.

Sendings to the children who want building. BROWN'S BIBLES. A. B. CAMP. A. B. CAMP. A. B. CAMP.

A BAPTISTAL HYMN.

TUNE—"SHALL WE GATHER AT THE WATER."

Shall we gather at the water,
There our Savior to adore;
To adore Christ our Redeemer,
And to sing his praises o'er?

Yes we will gather at the water,
Gather with the saints at the water,
Honored by the Son of God.

On the margin of the water,
We will read God's holy word,
For we're Christians all together,
On that word alone rely.

Yes we'll be gathered at the water,
The beautiful, the beautiful water,
Gathered with the saints at the water,
Honored by the Son of God.

To my grandson, Henry Harris
Robert, who was baptized to-day,
(August 20, 1893) by our pastor, Rev.
A. S. Archer, this hymn is inscribed.

W. H. ROBERT,
Conoverville, Miss.

OUR SUNDAY SCHOOL BOARD.

ITS WORK AND OUR OBLIGATION.

DEAR RECORD:—I have been wondering why it is that your pages have not been more freely used in the support of the work of our Sunday School Board at Nashville.

It is not that the Board is not interested in the enterprise, or for want of gratitude for the signal favors that have crowned the work of the past year. The showing made by the Board at the last Convention was very gratifying. It was manifest that a great work was theirs, and that great grace had been given them in this work. The report put us on the watch-towers, from which we could get a glimpse of the coming dawn, and gladdened us with the assurance that a brighter day is before us, as our people are awakening to a sense of their obligations, and are realizing, as never before, that these obligations are plain and pressing.

The work of the Board speaks for itself. No one but a chronic fault-finder could reasonably raise objections to our literature. It is to be expected that the work of the Board is not perfect. It is to be expected that the work of the Board is not perfect. It is to be expected that the work of the Board is not perfect.

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CHRIST JUDGES THE NATIONS.

BY A. P. COPELAND.

No. 21.

This is not the least among the objects of our Savior's coming. He is to come, as already seen, as conqueror. We have also seen that he will be pleased with the armies that gather against Israel, but that he will require the nations to come annually to Jerusalem to worship, when the law shall proceed for their government. How long he will be occupied in judgment, and in bringing the uttermost parts of the earth into the possession of the Son of God, we cannot definitely know. But certainly by or before 1967. It is Jesus who began to preach his own gospel. According to the Lord's previous methods of proceeding, we may not expect the millennium to burst upon the world in its glory in a day. The judgment of the nations begins in immediate connection with the battle of Armageddon and continues till all the wicked nations are punished and brought in subjection to Christ. His kingdom is to be a kingdom of peace and righteousness. The Lord's previous methods of proceeding, we may not expect the millennium to burst upon the world in its glory in a day. The judgment of the nations begins in immediate connection with the battle of Armageddon and continues till all the wicked nations are punished and brought in subjection to Christ. His kingdom is to be a kingdom of peace and righteousness.

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BRO. SAMPLE'S REPLY TO BRO. CULPEPPER.

BY A. P. COPELAND.

No. 21.

In reply to the criticism of Bro. W. S. Culpepper, I beg to say that the language of our Savior in Matthew, particularly Matt. 19:9, appears quite clear, and I think will bear the interpretation I have given it without being in conflict with Cor. 7:10 and Rom. 7:2. "Moses, because of the hardness of your hearts, suffered you to put away your wives," etc. "And I say unto you, whoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whose marieth her which is put away, doth commit adultery."

There is no blending of church and state among Baptists, and though a divorce has been obtained, it does not, in my opinion, effect the scriptural relationship of husband and wife. The scripture quoted seems to clearly teach that a man may put away his wife for fornication, and marry again without committing adultery. Notice the language: "except it be for fornication." To illustrate, we will say that the husband and wife have separated; although they are not yet divorced, they are still husband and wife again. He is now guilty of adultery and the wife is released from the bond, because she has a right to put him away for fornication. I think the words, fornication and adultery, are used synonymously in the scripture quoted. The same principle, or rule, which governs the man, will of course, apply to the woman. 1 Cor. 7:10-11 clearly teaches, I think, that there should be no separation. That the husband, but urges that she remain unmarried if she does depart, or be reconciled to her husband. Well, this indeed is certainly the best thing she could do, because should she marry, she would be committing adultery, and he that married her would be guilty of adultery." Rom. 7:2.5. This scripture teaches that the woman is released from the law of her husband at his death; but if she marries while he lives, she is an adulteress. But the "except for fornication" expressed by our Savior, was not certainly intended by the Apostle Paul to be repealed by this scripture in Romans. I hold that there is nothing that can divorce, scripturally, man and wife but adultery. If they cannot peaceably live together, they may separate, but they should not marry again. The one that does, commits adultery. And I think according to the scripture quoted from Matthew, the other is released and is entitled to a divorce.

I will add, before closing, that the scripture given and referred to by Bro. C. in Rom. 7:2,5, was used by the Apostle Paul to illustrate the relationship to the law of those that had been married to Christ.

I wish to call attention to a misprint in my answer. Instead of reading, "Had the wife married first, then the husband would have been in adultery," it ought to read, "then the husband would not have been in adultery."

J. R. SAMPLE.

BRETHREN OF THE COLDWATER ASSOCIATION.

Have you read in THE BAPTIST RECORD of July, under the caption, "Reply to Bro. T. B. Harrell?" If you have, read it, and you will find that my name is mentioned in it, and a kind of account given of my work, that calls for a statement from me. Yes I was "Our missionary last year," that is from December, 1891, until October, 1892, to what extent you have not been told nor will you be by the writer of the "Reply" for this reason: he does not know anything himself to tell about the business of the board during last year. Now the writer's limited knowledge may be the cause of him undertaking the work that I did, as well as attempting to impress his readers with something that are not so.

I now ask the members of the Executive Board or any brother that attended the meetings of the board to listen, and see if my statement is not in keeping with the minutes of the board. My report was immediately adopted, and if there was so much a murmur or objection to this cause will not hurt or hinder (as I believe) but help every other denominational interest. Then will not the Woman's Missionary and Aid Societies—and especially those which have promised—send me a contribution at once and cheer my anxious heart? Dear sisters, will you not?

J. J. W. MATHIS.

FROM THE CAPITAL.

THE DOCTORS COMPOSING

A Pan American Medical Congress have been welcomed here by President Cleveland and by the capital. They discussed medical topics in a highly interesting and instructive manner and have adjourned to meet in the City of Mexico about three years hence, the exact time to be hereafter fixed.

THE AMERICAN CONGRESS

Members who make religion a fact and a business of life, will see their children come to Christ early in life. Let the training begin in the cradle and then there will not be so much work for teachers and preachers and courts to do.

This locality has been blessed with good schools and the result of which many are now entering Mississippi College. Let the good work go on, and twenty years hence we shall have an army of strong young men and women to prosper Zion and bless God.

J. H. L.

POPULAR SPRINGS MALE ACADEMY.

This school for boys will be opened on October 9th by Prof. J. A. Granberry as principal. He cannot close up his business in Choctaw county, Ala., sooner than this. He is an experienced and successful educator. Splendid advantages will be offered boys to prepare for the higher classes of any college. A BUSINESS course in book-keeping and shorthand will be taught by an efficient instructor. Good board at the school for \$8 per month. Apply for further information. Tuition from \$1.50 to \$4 per month.

L. M. STONE, Proprietor
J. A. GRANBERRY, A. M., Principal.

FROM THE GULF COAST.

DEAR RECORD:—I had hardly said, "We now have three settled pastors on the Coast" before, lo! Bro. Green is off to the Seminary. He has done a good work and there is a general regret at his leaving.

Most Pastors, Seranton and Ocean Springs churches are now left pastorless by Bro. Green's resignation, constitutes a very fine field of labor and it is earnestly hoped that God may graciously and soon send them a successor to Bro. G. And just at this time our association is called upon to give up Bro. B. W. Bussey for seven years pastor of Colestium Place church, N. O. So that of the five resident pastors in the Gulf Coast Association we shall soon have but three. Bro. B. has done a good and enduring work in New Orleans, not only as pastor but also as a citizen of New Orleans, and we very much regret his leaving. To me his going will be almost a personal loss, because his family, for a number of years—including Mrs. Landrum—widow of the "sainted" S. Landrum—have made their summer home at Mississippi City and so have quite regularly worshipped with us at Handsboro. And quite often Bro. B. has done us good service in the conduct of our Wednesday evening prayer-meetings. May the Lord lead this church in the choice of his successor.

The First church, of New Orleans, of which Bro. John P. Purser is the popular pastor, is also a member of our Association.

But my letter is growing too long and I must soon exhaust my subject. I am happy to say Long Beach, Pass Christian, Bay St. Louis and Pearl River are now supplied with Sabbath services by Brother J. F. Tull, late student of Mississippi College, and by the added blessings of God we hope to make progress at these places, though we are a feeble folk at all the places mentioned and the fields are hard ones.

We have a small, unfinished house of worship at Pearl River, about \$300 towards one at the Bay, nothing at the Pass and the same at Long Beach, but a brother at Long Beach will do us a lot and help to build the house. Will not some brother or sister who is amply able, a number of whom I have in mind at this moment, pay for a good lot in Pass Christian?

Once more, May I not once more plead with the 390 of the 400 pastors in the State to whom I have written and who have not responded either with or without a contribution, send just such a free-will offering as their churches will give at any Sabbath service?

Brethren, do this, please, for Jesus' sake, and we will at once build a house for the Lord in Bay St. Louis. Oh! my dear brethren, if you know how much we need this house and how God would be glorified in the completion of this house, would you not contribute to this cause? This contribution to this cause will not hurt or hinder (as I believe) but help every other denominational interest. Then will not the Woman's Missionary and Aid Societies—and especially those which have promised—send me a contribution at once and cheer my anxious heart? Dear sisters, will you not?

Fraternally,
J. J. W. MATHIS.

gained some knowledge of the community and prospects for preaching. I did not preach at that time, but left an appointment for the next month, which I filled with delight to myself and prospects for better opportunities in the coming month.

The next month instead of preaching in the school house I preached in the Protestant Methodist church by invitation, where I met a good congregation every month except two at which times I was hindered by high water and sickness.

In the article referred to above, it is stated that I had "No Sabbath to devote to missionary work." The Sabbath that I gave to Mt. Mannan church was given according to agreement with the board. They did not exact that which I did not have, but that which I had gave. Mt. Mannan was considered the most important point—one that could not be turned loose at that time and it was to that which I gave the Sunday, as to being well established you may be sure of that for it is "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," but to say that they were able to pay me what I asked them to pay me to travel 18 miles to preach to them was something very different.

As to the books and Bibles sold on the field I have this to say: that you need no greater evidence that my assertion is true when I say the writer's knowledge is limited, when he says four. "As a result Bro. Thompson sold something over \$100 worth of books and Bibles." Where he got such a statement from I do not know, nor does any other member of the board. No, not even the chairman himself, with whom I settled and have the receipt.

Again, "And preached eight or ten sermons in his field of destitution." In the field of "destitution" I preached eleven sermons.

I set the time to commence a protracted meeting the first Sabbath night in September, at which time it was thought by those interested a church could be organized, but sickness prevented me attending the meeting as stated before, and the opportunity was lost for that time. That I "made no attempt" is not true. At Mt. Mannan I preached twenty-one sermons besides prayer-meeting talks and two addresses on the necessity of a Sabbath School. I spent in the community and with the church from two and a half to three and a half days each month, and held an eight day meeting which seemed to be hindered very much by rain which we could not help.

Mt. Mannan church is eighteen miles south of me and the point, "Black Jack," where I did the most of my preaching on the "field of destitution" is fifteen miles northeast of me. These are the appointments and this is the work that the board asked me to take; that I did not visit churches, communities and families as I was traveling to and from my appointment is true, I was not required to do that. The board did not employ me to be the pastor of every church, community and family, nor would any reasonable set of men attempt such a thing.

If the "fact" that he will not be too proud (nor lazy) "is not a trust at me then it has no meaning. But, brethren, by the grace of God I am standing, regardless of the thrust, and I am satisfied that every respectable person that knows me or who will condemn the thrust as a false reflection. It cannot be proven. Did anyone ever know a proud person to be lazy? They don't walk together nor do they agree. This you will observe that in my work last year I was too proud to stoop to somebody's laziness; one reason why there is so much objection to the plans of the board and misleading comment on the work that I did. The other reason will appear in due time.

At the Board Meeting last October I made a full report of my work and called the attention of the board to the fact. My report was immediately adopted, and if there was so much a murmur or objection to this cause will not hurt or hinder (as I believe) but help every other denominational interest. Then will not the Woman's Missionary and Aid Societies—and especially those which have promised—send me a contribution at once and cheer my anxious heart? Dear sisters, will you not?

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will adjourn, but it is believed that the extra session will continue until the date of the regular session. The House committees are at work in their various fields. The committee of ways and means are receiving statements from friends and foes of protection. For example, the national manufacturers declare that the price of that article has been raised since it freely protection 1890. It is said that the Italians have reduced their price to a competing point notwithstanding the tariff, though to do this they have lowered the quality of their exports to this country. This they are able to do because of very low wages in Italy. The Italians buy our wheat and sell it back as macaroni. The American manufacturers say that if the tariff is taken off, the price will at once rise to its former high notch.

CONGRESSMAN ENLOE'S proposed new rule that the calendar of dead Congressmen be spoken of by the reason that those orators say displays are entirely false and so frequently asked that they would amount to a desecration of the body day.

SENATOR TURPIN says in his speech on the repeal bill that "religion is the backbone of a free and its keeper a miser. Gold and in the triple steel-lined vault is called a reserve and the name of its owner a capitalist." The Senator ought to distinguish between the protection of deposits and miserly hoards. Between hoarding silver and hoarding gold there is not much difference except in value. Touch people generally will not condemn the gold hoarder. The only miser means that a million dollar miser is a two million dollar miser.

TIMMERMAN, the successor in Emma Goldman's regard of Bergman, the would-be murderer of Fick, has been out for six months to the penitentiary for saying, among other things, to a lot of long-haired, drinking anarchy and nominal working-men, "if you can't get the necessities of life, help yourselves. Your labor creates these things and they belong to you. The gold-bug police are armed, help yourself to arms. The social revolution is approaching and arms will be needed. Hurrah for the revolution. Long live anarchy!" The Goldman woman in arrest for similar incitement to riot.

THE ADVENT last week of the first presidential baby born in the White House, a second daughter, and the assembling here this week of representatives of the commercial bodies of the United States, are two local occurrences which attract national attention. The one is as interesting to the social and domestic world as the other is important in its relation to the business situation. Two thousand business men selected from all parts of the land ought to be able to offer some good advice and suggest practical remedies.

THE BAYOU MACON BAPTIST ASSOCIATION.

DEAR BRO. HACKETT:—The Thirty First Annual Session of the Bayou Macon Baptist Association assembled in the meeting house of the Deer Creek Baptist church, Gilbert, Natchez and Northwestern Railroad, La., on Thursday, before the first Sunday in Sept., and was called to order and led in the opening exercises by Bro. Sharp. A hymn was sung, the nineteen Psalm was read, and prayer offered. Letters from the churches were then called or, there being twenty churches on the roll, and pretty nearly all of them were represented by letter and delegates, the letters showing that almost all of the churches had done something, while some had done only for the various objects fostered by the Baptist Permanent organization was effected by the ballot being cast for E. E. Tharp, moderator, and W. A. Spiers, clerk and treasurer. Names of visiting brethren enrolled as follows: D. B. Ross, Little Rock Ark., J. T. Barrett, Mt. Lebanon College, C. W. Tomkins, President Keachi College, R. M. Boole, editor Baptist Chronicle, and E. O. Ware, Corresponding Secretary Convention Board. Association sermon was preached by Bro. Sharp. Text: "Be ye doers of the word." Committees were appointed. Reports were read, and discussed as follows: Publication, Education, Temperance, State and Foreign Missions, Sunday Schools, etc.

Friday was a busy day. Association adjourned about 5 o'clock in the afternoon to meet with Fellowship church, on Friday before the first Sunday in Sept., 1894. Preaching at 10 p. m., at Gilbert by Bro. Searcy, and at Eden by Bro. Williams.

At the earnest solicitation of the church and congregation, Brethren Ware and Boone kindly consented to remain until Monday morning, and to preach as follows: Boone—Saturday 11 a. m., Ware—2 afternoon, Boone—7:30 p. m., Ware—Sunday 11 a. m., Boone—2 afternoon, Ware—7:30 p. m. The preaching was instructive and edifying, the congregations large and attentive, and we hope to reap a rich harvest for the Lord as the result of the labors dispensed during these meetings. Three were received into the fellowship of the church by letter during the meeting, making fifteen during the year; five professed faith,

Woman's Work

CENTRAL COMMITTEE.

President—Mrs. Adella M. Hillman
Vice-Presidents of Thirty-four Associations, Corresponding Secretary and Treasurer—Mrs. Rebecca P. Sproule, Jackson.
Assistant Corresponding Secretary and Treasurer—Miss Mary P. Sproule, Jackson.
Recording Secretary—Mrs. Minnie Campbell Dameron, Jackson.
OTHER MEMBERS.
Mrs. Sallie A. Bailey, Jackson.
Mrs. Annie J. Landers, Canton.
Mrs. Nellie H. Deupree, Clinton.
Mrs. Camille Gilman Owens, Crystal Springs.

Objects of Benevolence—Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Nashville, Tenn., Aged, Minister and Home Uss.

ASSOCIATIONAL VICE-PRESIDENTS OF THE CENTRAL COMMITTEE.
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Bogue Chitto, Mrs. Emma G. Porter, Mr. Hermon L. A.

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Columbia, Mrs. Julia T. Johnson, Columbia.
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meeting there—at Mrs. Carter's, said practical Mrs. Marshall. "We don't go to see that woman often enough."

The suggestion was agreed to; then Mrs. Banks broke the silence that followed, saying:

"I have been thinking of something all this week, friends, and I want you to think on it too."

"What is that, Emily?" asked Mrs. Garner, eagerly.

"It is a Sunday School."

"Oh!"

"I am sure," continued Mrs. B. "that we don't need to ask whether we need a Sunday school. The question is, will we have it?"

"We all want one, I think," said Mrs. Lane.

"Then we will have it," said Mrs. Marshall warmly. "It is what I have wanted a long time."

"Goodness knows there's child enough," remarked Mrs. Matdy. "Such a lot of boys and girls!"

"They are ours, and we want them for Jesus," said Mrs. Banks—and every mother's heart there responded to the words.

They began to cast about in their minds for some men-folks to help carry out their plan. Mr. Holmes, the school-teacher, they were sure they could depend upon. Mrs. Garner promptly offered the doctor's office as a place for the school.

That "John" would come in. But, whether they got a man to help or not, the women resolved to have the school.

The following Sabbath, therefore, saw a goodly number of happy Lane folks assembled at the school-house, and on that balmy spring day a force was set in motion—a woman's hand—that turned the current of many lives, and will reach yet into the unknown issues of eternity.

The women, with a few men, gave themselves heartily to the work, and it was a success from the first.

Uncle Davy Sanders had his name put on the roll, and he was always in his place. He could not read the lesson so glibly as some of the young boys, and when the superintendent asked him to pray, the opening of the school, he was wont to look right at the school, while upon his knees. But his knowledge and interpretation of scripture were wonderful.

The word of his God he had in his heart. He could reveal its meaning and prove its preciousness to men and women far more learned than himself.

In the class with Uncle Davy sat Dr. Garner. A gentleman of the old school was he, courteous and amiable, clad always in faultless linen, though his black coat showed signs of decay. His wife sat by him, her apron kerchief pinned upon her bosom, and her tongue kept decorously quiet.

This good couple were Methodists of the old-fashioned, warm-hearted sort. No denominational lines could divide them from the peaceable and pleasant neighbors among whom they had lived for more than two score years.

When Rev. Richard Griffing, the first white Baptist minister in Wisconsin, was baptizing on one occasion in the Rock river, a large number of Indians were upon the opposite bank, and they sent a delegation over to know whether what they saw, "meant war or peace?" The significance of the ordinance was explained, and the red man returned with all his family as to any intention of war on the part of this white trident. This was fifty years ago.

ARAB CHARACTERISTICS.

The Arab is a tall, straight-featured, well-developed man, varying in color from a dark bronze to a tone quite as white as the European. He is decidedly handsome. Women are apt to be struck by the manly beauty of the Arab. He is, in his way, clearly; he has his head bent forward, and his hands and feet before him after eating, and he is apt to bathe in streams at not infrequent intervals. But, and in the Orient there is always a but on this subject, he can scarcely be regarded as up to our standard of what is next akin to goodliness. One sees at the Arab as a clean mortal. No odor of nationality is apt, however to exist in a dry climate, so that he is quite the nostril unobjectionable. His value as a laborer is not great. Many of the pastoral Arabs who own flocks herd their flocks for their food, fifteen francs and two sheep a year. Leading is all that most of the time.

I am, of course, not referring to the educated, intelligent Arab. I passed some days with the Kaup of Kasar H'ail, and can truthfully say that I have never met a man with finer instincts, nobler presence, or more abundant courtesy. There are also some who would murder you for your money—until you have broken bread with them; but so there are in America, and breaking bread with these will by no means save you.—Harper's Magazine.

HOW MOSQUITOS BITE.

Mosquitos and fleas bite by means of a little lance which is concealed in the head. The lance is less than one-eighth of an inch long and is sharper than the finest needle. The mosquito and flea drive the lance into the skin and hold it there until a drop of blood comes. The drop is quickly sucked up, and then the wicked little animal jumps away to find another spot where he can continue his work.—Detroit Free Press.

The average woman does not sleep enough, and that is why she finds herself growing fretful and irritable, a prey to nervous disorders. The increase of troubles of the nerves is alarming; and it is a

real trouble, and not an imaginary one, as some people like to believe. The alleviation is, in many cases, in the sufferer's own hands, and the other women who as yet have not succumbed, may prevent the disease by simply taking more sleep.

A woman will find that she hasn't time to lie down for a few minutes in the daytime, and she will in-fir-gone upon the hours of the night, which should be given to sound, healthy, needed sleep, in order to finish some piece of work which could as well be completed on the morrow. She will rush and hurry all day long, and then, when the household is hushed in slumber at night, she will sit up to read the daily paper, thinking she will not have to pay for the time she is stealing from the health-giving sleep that comes before midnight.

A physician, who is a specialist in nervous disorders, says that women should sleep at least nine hours at night and one hour in the daytime. Some women insist that they cannot sleep by daylight; but if they persist every day in closing the eyes at a regular time, slumber will come, and rest to the nerves will follow.—Ex.

One cause of despondency is emotional weakness of the nervous system. The nerve force is to the physical system what steam is to the machine. In the normal condition of things it is renewed as fast as it is used. But nature makes no provision for the immense amount expended by excessive care, by fuss and worry, by hurry and drive, by explosions of passion and by the undue excitement of pleasure. All these are like a great leakage of steam. The stomach is the first and largest sharer in the loss.

WHAT THEY DID IN POMPEII.

Eighteen hundred years ago, life suddenly ceased in the streets of Pompeii. Many of the inhabitants escaped from the shower of ashes and stones which Vesuvius dropped upon the doomed city, but they left behind them hundreds of things which illustrate the familiar saying, "There is nothing new under the sun." Those old Pompeians were very modern. They had folding doors and hot-water urns; they put gratings to their windows and made rockeries in their gardens. Their children had toys like ours—bears, lions, pigs, cats, dogs, made of clay, and sometimes serving as jugs also.

People wrote on walls and cut their names on seats, just as we do now. They kept birds in cages. They gave tokens at the doors of their places of entertainment. They put lamps inside the hollow eyes of the masks that adorned their fountains. They even made grottos of shells. They ate sausages and hung up strings of onions. They had stands for public vehicles, and the school-master used a birch to discipline them. They put stepping stones across the road, that the dainty young patrician gentlemen and the puffy old senators might not soil their gilded sandals. It was never cold enough for their pipes to burst, but they turned their water on and off with faucets, and their cook-shops had marble counters. They clapped their offenders into the stocks; two gladiators were there for eighteen hundred years. When their croaky voice broke they riveted it. At Her-culeum there is a huge wine jar half buried in the earth. It has been badly broken, but it is so neatly riveted with many rivets that it no doubt held the wine kept as well as ever. These rivets have lasted eighteen hundred years! It is a strange thing to think about. What would the housewife have said if some one had told her that her cracked pot would outlast the Roman Empire?—Ex.

RESCUED.

"Miss Rhoades! Oh! Miss Rhoades! came the startled voice of the night nurse at Bethany Home, 'Oae of the babies is crying and I cannot find it.' It was twelve o'clock midnight on a chilly autumn night, and the rain was falling thick and fast. The wide-awake nurse, the newly-awakened superintendent and the second nurse hastily aroused from their first nap, all started in unison. 'It is in the nursery,' I have looked there."

"In the dormitory," "No, all is still there." "In the doctor's office."

"I have looked everywhere in the house, and I cannot find it," cried the distressed and now thoroughly frightened nurse as a louder wail awoke the midnight echoes. "Well," said the matter-of-fact superintendent, "if it is not in the house it must be out of doors. Open the front door and get it; we must follow the sound." With the opening door came a gust of raw wind and rain that extinguished the light, but also came the louder tones of the child's voice that made the nurse, with an exclamation of relief, dart out into the darkness, seize a dark looking bundle, and rush back to the nursery crying, "I've found it! I've found the baby!"

Next morning the book of records was opened and under the proper headings was recorded the fact that on that night had been rescued "a male infant—dark hair, dark eyes, apparently one month old, well and comfortably clothed, with extra garments, wrapped in large gray woolen shawl, name and parentage unknown, called in Home, Clinton." On the books of record on high was recorded a great crime committed by a mother, who for her own selfish advantage had deserted her own flesh and blood, to perish in the storm or to be sheltered by strangers. Months passed. The little one grew and prospered and bid fair to

become a bright and attractive little fellow. More than one application for his adoption had been received and placed on file against the day when he should have been adopted in the Home to follow of his first transfer.

One day a young woman came to the Home and asked to see "the little doorstep baby." Being told that there were a number of foundlings in the Home, she designated one whom we call Clinton. In response to the question why she wished to see that particular one, she began trembling, and in a faltering voice exclaimed, "Because he is mine, and I want him."

[TO BE CONTINUED.]

Travelers in Arctic regions say the physical effects of cold there are about as follows: Fifteen degrees above, unpleasantly warm, zero, mild; ten degrees below, bracing; five degrees below, sharp, but not severely cold; thirty degrees below, very cold; forty degrees below, intensely cold; fifty degrees below, a struggle for life.

MEETINGS OF ASSOCIATIONS.

30—Chester; Fellowship, 3 miles from Madison, Ga. 10 miles from Madison, Ga. 10 miles from Madison, Ga.

October 1—Tishomingo; Piney Grove, 1 miles from Kienzi, M. & O. 5—Aberdeen; Amory, K. C. & B. 5—Yalobusha; Pleasant Hill. 6—Mississippi; Siloam. 7—Pearl River; Central. 9—Louisville; Enon, 12 miles from Louisville.

12—Deer Creek; Bear Creek. 5—Central; Brandon, V. & M. 12—Cold Water; Sardis, I. C. 12—Deer Creek; Bear Creek, 6 miles south of Ita Bona, G. P. 13—Fair River; Calvary. 13—Kosciusko; Kosciusko, I. C. 14—Choctaw; Salem, 15 miles from Shuqualak, M. & O. 14—Tombigby; Mt. Pleasant, 7 miles from Fulton. 31—Harmony; Carthage. NOVEMBER 3—Cary; Union. JUNE, 1894—Gulf Coast; Moss Point, L. & N.

TO ASSOCIATIONAL CLERKS.

Will the Clerks of Associations do three things to aid in making the statistics of our denomination in Mississippi as full as possible:

1. Give a full tabular statement of Sunday School work.

2. Have printed on the inside of front cover of Associational Minutes, the name and postoffice of every preacher who holds membership in any church belonging to your Association.

3. Send two copies of your minutes to me at Goodman as soon as they are published.

T. J. BAILEY, Statistical Sec.

HOW A POOR BOY SUCCEEDED.

Boys sometimes think they can not afford to be manly and faithful to the little things. A story is told of a boy of the right stamp, and what came of his faithfulness.

A few years ago a large drug firm in New York City advertised for a boy. The next day the store was thronged with applicants, among them a queer-looking little fellow, accompanied by a woman who proved to be his aunt, in lieu of faithful parents, by whom he had been abandoned. Looking at this waif, the advertiser said, "Can't take him; places all full; besides, he is too small."

"I know he is small," said the woman, "but he is willing and faithful."

There was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy—he was not bigger than a pint of oil." But after consultation the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of others. In the middle of the night the merchant looked in to see if all was quiet in the store, and presently discovered this youthful protegee busy scrubbing labels.

"What are you doing?" said he. "I did not tell you to work nights."

"I know you did not tell me so, but I thought I might as well be doing something." In the morning the cashier got orders to "double that boy's wages, for he is willing."

Only a few weeks elapsed before a show of wild beasts passed through the streets, and very naturally all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and after a struggle was captured. Not only was a robbery prevented, but valuable articles taken from other stores recovered. When asked why he stayed behind to watch when all others quit their work, he replied:

"You told me never to leave the store when others were absent, and I thought I'd stay."

Orders were immediately given once more: "Double that boy's wages; he is willing and faithful."

To-day that boy is a member of the firm.—Presbyterian Banner.

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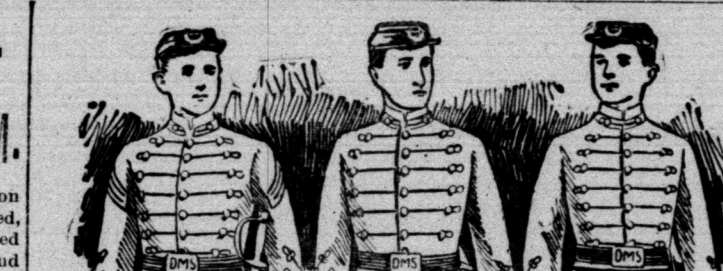
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